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exalting the one at the expense of the other. Especially would beginners, one must think, gladly have been spared this overemphasis on the distinction between structure and function. The terms are, for the moment, badges and rallying-cries in psychology; and Professor Coe's colleagues and fellow-workers, as "fans" in the subject, will cheer or hiss each reappearance. But the newcomer, for whom the author is expressly writing, would doubtless prefer—unless he be an odd fish—to give himself more completely to the rich and abundant findings here displayed, and be spared a nudge at every turn lest he forget by which particular tool in psychology the precious thing was unearthed.

Current party enthusiasms thus modify, some will think unfortunately, the even contour of the work; yet none can fail to appreciate the restraint, the accommodation to more established and tested ways of thought. The psychology of religion can well be approached by the book, while the further means of study are indicated by careful bibliographies both of the subject as a whole and of special and important topics.

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RENDEL HARRIS ON THE PROLOGUE OF JOHN

The importance of this book¹ is not to be judged by its modest dimensions. It presents a theory which, if accepted, would profoundly modify our view, not only of the Fourth Gospel, but of New Testament theology as a whole. Mr. Harris maintains that the Prologue to the Gospel was originally a hymn in praise of Wisdom—the substitution of Logos for Sophia being little more than a concession to Hellenistic sentiment. He argues that from the earliest days of the church it was customary to identify Jesus with the divine Wisdom, as portrayed in the eighth chapter of Proverbs. In the lost missionary manual of "Testimonies against the Jews" a central place was given to this Old Testament passage, which henceforth became the *locus classicus* of messianic theory. The Prologue, therefore, has its basis, not in Philonic speculation, but in a theology which had grown up within the church itself. Mr. Harris subjects the language of the Prologue to a detailed examination and lays bare a number of unsuspected coincidences with the eighth chapter of Proverbs. He contends that this chapter, supplemented by kindred passages in

¹ *The Origin of the Prologue to St. John's Gospel.* By Rendel Harris. Cambridge University Press, 1917. vii+66 pages. \$1.25.

the Wisdom literature, is the true source of early Christology, and that its influence can be detected in Col. 1:15-17 and the opening verses of Hebrews, as well as in the Prologue.

The main thesis of the book, as Mr. Harris himself points out, is not wholly new, but it has never before been defended with such learning and acumen. Its validity, however, remains more than doubtful. The parallels adduced from the Wisdom literature are indeed striking—though in most cases it would be possible to discover even closer parallels in Philo. But it may fairly be objected that the method of literary analysis on which the author relies is here inadequate. The Prologue to the Fourth Gospel must be taken in connection with the whole theological movement which is traceable in Christian thought from Paul onward. From the time of its entrance into the gentile world Christianity presents its message in the light of certain ideas, which were also current among Hellenistic thinkers. Was this a mere matter of accident? When it adopted the prevailing doctrine of the Logos was the church simply following up a speculation of its own, derived from the native Jewish idea of Wisdom? Such a conclusion is, to our mind, inadmissible. Mr. Harris has certainly done good service by emphasizing the fact that the Logos doctrine found points of attachment in Jewish tradition. He has shown that the language in which it was expressed was borrowed, to a greater extent than has hitherto been supposed, from the Wisdom literature. But this does not imply that the idea itself was evolved from the primitive Christian teaching. May we not rather conclude that when it was once taken over from Hellenistic thought there was a conscious endeavor on the part of Christian teachers to set it forth, as far as possible, in biblical language? The eighth chapter of Proverbs lent itself with a special aptness to this purpose, all the more so as it had already been pressed into the service of Logos speculation in such works as the Wisdom of Solomon.

We do not believe that the new theory of the origin of the Prologue will seriously disturb the view which has now found general acceptance. But the work of a great scholar who is at the same time an independent thinker is always fruitful and illuminating. By his latest book Mr. Harris has increased our debt to him, and has drawn attention to factors in the early development of Christianity which must henceforth be taken into account.

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